

PASQVIL
THE
PLAYNE.

LONDINI IN AEDIBVS
THOMAE BERTHELETI.
M.D.XXXIII.

PASQUILL.

To gentile reders.



Enſplainnes in ſpeking
is of wiſe men cōmen-
ded/and diuerſe do ab-
horre longe prohemies
of Rhetorike : I haue
ſette out this mery treatiſe, wherin
plainnes and flateri do come in trial/
in ſuche wiſe as none honeſt man wil
be therewith offended . The perſona-
ges/that do reaſone / be of ſmall re-
putation : For Paſquillus, that ſpe-
keth moſte, is an image of ſtone / ſit-
tinge in the citie of Rome openly : on
whome ones in the yere, it is leſul to
euery man, to ſet in verſe or proſe a-
ny taūte that he wil, agayne whom
he liſt, howe great an aſtate ſo euer
he be . Not withſtandynge in this
booke he vſith ſuche a temperaunce,
that he notith not any particular p-
ſone or Countrey . Gnatho was
brought in by writers of Comedies
for

for suche a seruante / as alway affirmed, what so euer was spokē of his maister : but he was a Breke borne / and therfore he sauerith some what of rethorike . Pasquille is an olde Romane / but by longe sittinge in the strete, and heringe market men chat / he is become rude and homely .

Harpocrates was the prelate of the temple of Isis and Serapis, whiche were honorid for goddis in Aegypt / whose image is made holdynge his synger at his mouth, betokeninge silence . These thre cōmuned to gether, as it foloweth / but where, I had forgotten to aske . All be it by cause the matter is merily brought in and therewith sauereth somewhat of wisdom: I thought it not inconueniēt to participate it with you that will not interpret it but accordinge to the beste meaninge, And in the redinge this littill treatise distinctly / will conside diligently the state

A.ii.

and

PASQVILL.

and condicion of the parson that spe
keth / with the ordre and conclusion
of his hole reason. And if it seme to
you / that Pasquill sayth true / in de
claringe howe moche ye do fauoure
truthe / defende hym ageynste venge
mous tungen and ouerthwart wite
tis, whiche doeth more myschiesse,
than Pasquillus babillinge.

Fare ye well.

PASQVILL. 3

Pasquillus. Gnato. Harpocrates.

PASQVILL.



It is a wonder to se the
worlde nowe a dayes.
The more straunge the
better lyked, therfore
with greatte payne a

ma may knowe an honest man from
a false harlotte. But peace, who is
this gallant that standeth here har-
knyng? What I saye myne olde
felowe Gnatho, I praye the come
forthe, ye steale not so awaye. Per-
dye I knowe youre olde facyon/
though ye be nowe thus straungely
disguysed. GNATO. Who spe-
keth to me: Pasquillus? sawst thou
not Harpocrates late? I seeke for
hym, he must come to my lorde.

PASQVILL. I wote not whither
thyn eye soughte for Harpocrates,
but sure I am that thyn ere sought
for Pasquillus. But I praye the
tourne about: thou haste the stran-

A 3

gest

PASQUILL.

gest apparaile that cuer I loked on :
What haue we here : a cappe full of
aglettes & bottons / this longe cstrige
sether doeth wonderly wel / the tirse
of the cappe touned downe afore
lyke a pentise hath a meruayllous
good grace : but this longe gowne
and straye sleues is a non sequitur,
and hit shall lette you to flee / and
than your fethers shall stande you
in no stede, and so mought ye happē
to be combrd, if ye shulde come in
to a stoure / where ye wolde shyfte
for your selfe . God a vowe what
dost thou with this longe tyyppet ? if
it were whyte / I wolde haue sayd,
that thou camest to chalenge men at
wraastlyng, but I wene ye haue wal-
ked late in the strete, and pulled hit
from somme worshypfull doctour.
What a goddes name, haue ye a
boke in your hande ? a good selow-
shyp wherof is it ? let me se. Nouū
testamētū : What, thou deceiuest me,
I had

PASQVILL.

4

I had wend thou couldest haue skil-
lid of nothing but onli of flateri. But
what is this i your bosom? an other
boke/or els a payre of cardis of vale
ri falsehed? did I not say at the first/
that it is a wonder to se this worlde
Som wil be i the bowels of diuinite
er they know what longeth to good
humanitie. Abyde, what is here?
Troylus & Chreseid? Lord what dis
cord is bitwene these two bokes? yet
a great dele more is there in thin apa
rayl. And yet most of al betwene the
boke in thy hāde & thy cōditions. As
god helpe me, as moche as betwene
trouth & lesing. G. Wel Pasq̃l, thou
wylt neuer leue thyn old custome in
railing, yet hast thou wyt inough to
pceiue what damage & hidrāce thou
hast therbi susteined: & more art thou
likely & with greater peryll, if thou
haue not good awayte, what, and
to whome, and where thou spekest.
I herde the wordes that thou spa-

A 4

kest

PASQVILL.

kest whyle ere, wnerof if J wolde
be a reporter, it mought tourne the
to no littell displeasure: but J know
that thou arte a good felowe, and
woldest that all thyng were well,
though thy wordes be all crabbed.
Wherfore not withstandyng that
thou speakest rebukefully to me, J
take hit in iape, ne wyll carye hense
with me the presumptuous wordes
that thou spakest. But by myne ad-
uise leue now at the last thin vndis-
crete libertie in speche, wherin thou
vsest vnprofitable tauntes and rebu-
kes, J may well calle them vnprofy-
table, wherby nothyng that thou
blamist, is of one iote amended, and
thou losest therby preferment, whi-
che thy excellent wit doth require,
& that worke is, trauaile in study of
minde to augmente thin owne detri-
ment, and therein losist moche tyme,
that mought be better employed.

CJ remembre that once J asked a
man

man, that was wise and vrye well lerned, how I mought sonest come to promotion: he sayde. vsyng Aeschylus counsaylle / whiche was a writar of tragedies: and I demanded, what it was. And he answered holdyng thy tonge wher it behoth the. And spekyng in tyme that whiche is conuenient. And the same lesson Pasquillus if thou woldest obserue, I doubt not, but that thou shuldest synd therein no lytle comoditie. P A S. Mary Snatho I wyl no more wonder at thy sydegowne: for thou arte moche wysar than I supposed. I had wende al this whyle / that by nature onely thou haddest ben instructed to flatter, but by saint Ione I se now, that thou ioynest also therto a shrewde wyt, and prepairest to the helping therof as it were a crafte gathered of lernynge and scripture. Notwithstanding a good felowshyp / if thy taryenge shall not

A s

be

PASQVILL.

be greuous or hurtfull vnto the (for
I knowe howe expedient it is that
thou be not longe oute of the syght
of thy mayster (if thou wylt be Gna
tho alone) tell me how thou vnder
standest the sayd sentence of Aeschylus
tragedy: for I feare we two do
vnderstande hym dyuersely, & than
thy counsaile in respecte to thy pur
pose shall lytell profyte me. GNA.
Supposist thou so? In good saythe
and to me it semeth so playne, that
it nedeth none expozitor, but to the
intent that my counsaill to the may
take some effecte, in the lyttell tyme
that I may now tary / I wyl as com
pendiously as I can, shewe my con
ceite / in declaringe what I thinke,
that Aeschylus mente by the sayde
sentence.

It behoueth a man to holde his
tunge, whan he aforesecth by any ex
perience, that the thinge / which he
wolde purpose or speke of to his su
perior /

perious, shall neyther be pleasantly
herde nor thankefully taken. And in
wordes oportunitie & tyme alwaye
do depende on the affection and ap-
petite of hym that hereth them.

Now sayest thou Pasquill, is it not
so? PASQVILL. So? No so
mote I go. But one thyng here me.

I wyll nat flatter the Gnatho. If
thou vnderstandeste no better the
newe testament (whiche thou cariest
as solemnly with the, as thou shul-
dest rede a priue lesson, Dem, I had
almoste tolde where openly) than
thou doest Aeschylus sentence, whi-
che as if thou haddest bene lerned,
thou toldest to me for a counsaylle,
thy brethe wyll be so hote shortly/
that thou wylt make men aserde to
come within twentye fote of the.
And herke in thyne care. By my
trouth, I wene it be neyther better
nor warse. GNATO. Wyl ye not
leue your ouerthwart facion. I can

PASQVILL.

no more. Jf it is vaine to counsaile
a madde man to loke to his profite.
Fare well, J haue somewhat els to
do, than to attende to thy pratyng.

PASQVILL. What be you angry
for this? loke on the boke in youre
hande: perdie hit agreeth not with
your profession to be out of charitie.
But gentyll Gnatho tary so long as
J may shew the how J vnderstande
the sayde sentenec of Aeschylus.

GNATHO. Say on. PASQVILL.

¶ Where two hostes be assembled,
and in poynt to fyght: if thou be a-
mong them, though thou be a great
astronomer, it behoueth the to hold
thy tunge, and not to talke of con-
iunctions, and of the trine or quar-
til aspectes, but to prepare the to ba-
taye. Where a good felowshyp is
sette at dyce or at cardes, though
thou be lerned in geometrie: holde
thy tunge and speke not of proporci-
ons or figures. Where men be sette

at

at a good souper / and be busily occupied in eatynge and drynkyng, though thou be depely sene in philosophy / holde thy tonge and dispute not of temperaunce, or moderate diete. Where thou arte amonge a greatte company of gallauntes and yonge women / at bankettinges or other recreations : though thou be well lerned in holy scripture / holde thy tongue, interprete not Paules epistels, for therin is no dalyaunce. Where thou seekest thy frende in a great presence honoured of all men, though thou knowest in hym notable vices, yet there holde thy tonge, and reproche hym not of them. Where thou seest thy lorde or mayster in the presence of many / resolved in to fury or wantonnesse / though thou hast all redy aduertisementes / howe he shall refrayne it : yet holde thy tonge than, for troublynge that presence.

On

PASQVILL.

COn the other parte. If before battle ioyned, thou beholdest thy side the weaker: and thyne aduersaries more puissant and stronger: speke than of policie/wherby thou hopest to obtayne the victorie.

Before that thy frende syttethe downe to dyce, if thou dost perceiue, that he shall be ouermatched: discourage hym betyme, or he repent hym in pouertie.

Whan thy frendes be set downe to souper, before the cuppes be twise fylled: reherce the peryll and also dishonestie that hapneth by glotony.

Whan yonge men and women haue appoynted a bankette / than er the ouens be hete, and tables all couered/reherce hardely the sentences of saynt Paule or saynt Hierome, if thou be lerned.

If thou knoweste a vice in thy frende, which is of a fewemen suspected / er it be talked of at the tauerne

uerne, or of his enemy reproched /
warne him of the damage that may
happen, if it be not amended.

Whan thou perceiuest thy Ma-
ster to be resolved in to wrath or af-
fections dishonest. Before wrath
be increased in to fury, and affection
into beastly enormitie: As oportuni-
tie scructh the, reuerently and with
tokens of loue towarde hym, speke
suche wordes as shalbe conuenient.

Oportunitie consisteth in place or
tyme, where and whan the layd af-
fections or passion of wrath be some
dele mitigate and out of extremitie.
And wordes be called conueniente,
whiche haue respecte to the nature
and state of the person, vnto whom
they be spoken, and also to the detri-
ment, whiche mought ensue by the
vice or lacke that thou hast espied, it
ought not to be as thou hast iuppo-
sed. For oportunitie and tyme for a
counsayllour to speke, do not depend
of

PASQVILL.

of the affection and appetite of hym
that is counsayled: mary than coun-
saylle were but a vayne worde, and
euey man wolde do as hym lyst.

For if he list not to here any coun-
saylle, he shulde neuer be warned of
his owne errour, but by satietie and
tediounesse of his owne vice/ or by
grace (if he were worthy to haue it)

GNA. Nowe by the sayth I owe
to god, I wold not haue thought,
that thou haddest ben so well rayso-
ned. For men haue alwaye reputed
the but for a babbler and raylar.

PASQVILL. ye what men? by
god those whiche oughte mooste to
haue thanked me. I saye/ herke in
thine care: Popes, emperours, kin-
ges/ and cardinales. Thou herest
what I say. whan they, by suche as
thou & Harpocrates be/ were with
flattery and dissimulation brought
in to the hate of god and the people,
ones in a yere/ I gaue them warning
neither

neither for menaces, nor yet for bea-
tynges, I neuer cessed. Thou arte
remembred whan pope Leo sware,
that he wolde throwe me into the
ryuer of Tyber. And that yere I
went to saint James on pilgremage/
which I auowed, if I escaped drow-
ning. But in an vnlucky houre was
I a pylgreme: for sens there haue
comen bothe to saint James at Ló-
postella/and to saint Peter at Rome
eucry yere ten thousande pilgremes
fewer, than there dyd a thousande
yeres before that tyme. And menne
say, that in other countreys dyuers
monasteries be lyke to breake hospi-
talitie/bicause they: offringes be not
the thyrde parte so moche as they
were accustomed. For in dede nowe
a dayes mens deuocion wareth euen
as colde, as the mounkes be in the
quyer at midnyght. that commodi-
tie had Rome by myn absence. And
yet after mi pilgremage done, I had

B

for

PASQVILL.

for mi trouth & plainnesse as moch p
done of god, as if I had bylded one
cloyster in Rome, and an other in Pa
rise, & put into eueryche of them an
hundred friers cōuentuals. And yet
were that a blessed dede, if the lawe
were not agayne increfing of valiant
beggars. But to my pourpose. If
thesic men that we spake of, had wy
sely & coldly expended and tried my
wordes, that they called raylinge,
many thinges mought haue ben pre
uented, that were after lamented.
Germany shulde not haue kicked a
gayne her mother: Emperours and
princis shuld not haue ben in perpe
tual discorde, & often tymes in peril/
prelates haue ben laughed at, as dis
sardes: saynetes blasphemed, and
miracles reproued for iougglynges/
lawes and statutes contemned, and
officers littell regarded. What must
nedes solowe, sene my breth faileth
me: I leue that to the Gnatho to
coniect/

coniect/ for thou arte wyse inoughe
to consider. GNA. I knowe what
thou meanest, but a selyshyp leaue
thy bourdinge and curriethe philoso-
phie/ sense it is neyther profitable/ple-
sant, nor thankfull. Who wolde be
so madde to driue about a myll, and
is sure/ that all the meale/ that he
gryndeth, shall fall on the floore: sa-
unge a litle mylduste, that shall flie
into his cien, and put hym to payne,
and perchaunce make hym blynded
And thou studyest to speake many
good wordes, whiche be lost in the
rushes: and if any yll meaning may
be pycked out, it is caste in thy nose
to put the in daunger. Lese no more
laboure Pasquyll/ but folowe my
counsaylle: and if within two yeres
thou be not newe paynted and gylt/
and haue mo men wondryng at the,
than at any other ymage in Rome,
by my trouthe I wyll stande in the
rayne and sonne as longe as thou

B :

haste

PASQUILL.

haste done, and yet it were an vnreasonable wager. P A S. Go to, let se what is thy counsaill? G N. Mary I wyll telle the. Thou haste a very sharpe wytte and a redy: wherfore thou arte mete for the worlde. And pitie it were, that such a icwel shuld be neglected. P A S. And pitie hit were, that suche a flaterer as thou art, shulde longe be vnhanged. But passe on a goddis name. G N A. I wist well, that in suche a frowarde piece of tymber I shulde lose moche labour: yet wyll I proue, if good counsaylle may warke any thinge in the. Nowe here Pasquill what I say. By thy longe railing, thy wytt is well knowen. Nowe tourne the lese. And whā thou herist any thing purposed by them, whom thou hast offendid, what so euer it be, affirme it to be well, and therewith auance the wytte and intent of the persone that spake it, which thou mayst do
c.

excellētly wel. For he that can dispise
spytesfully, can if he list, prayse and
comende also incomparably. And if
thou canste not refrayne from rebu-
kinge and tauntinge: practise thy na-
turall fury and woodenesse agayne
them/that repugne agayne the saide
purpose. And where thou dyddest
wonder to see me haue in my hande
the Newe testamēt, if thou woldist
do the same / and nowe in thyn age/
laye apart the lesson of gentiles, cal-
led humanite, sens thou mayst haue
good leysour / beinge not yet called
to counsaile, pike out here and there
sentences out of holy scripture / to
fournyshe thy reason with autho-
ritie. I make god auowe, thou shalt
be within thre monethes able to con-
foude the greatest diuine in al Ita-
lie. And whan thy conuersion and
good opinion is knowen, than shalt
thou be called fore. But than alway
remembre, howe so euer the tenour

PASQVILL.

bell ryngeth, he ryngeth alwaye in
tune, and though he iarre somewhat/
yet thou canst not here it, his soun
is so great / and thine eares be so ly-
tell. And if other men synde it/saye
that it is no faulte, but a quauer in
musike/ and became the bell, if they
had the witte to perceyue it. I tea-
che the in parables, for this crafte
wolde not be opened to euery man:
for it shulde not be for my profyte:
but thy subtyll wytt comprehendeth
all that I mene/thou art so acquaint-
ed with all our experience. P A S.
Now on my feith wel said. I coude
not haue founden a craftier knaue to
lerne of betwene this and Hierusa-
lem. But who cometh here? He se-
meth a reuerede psonage/he is none
of thy sort I trowe? G N. By god
we be cosen germanes remoued / I
by the mother syde/and he by the fa-
ther. And that caused me to speke so
moche and hym so litle, and yet is
there

there smalle diuerlite betwene oure
condicions? P A S. What meaneste
thou therby? G N A. For we both
haue one maister. And whan he spea-
kethe or doeth any thyng for his
pleasure: I studye with wordes to
commende it. If my counseyn stande
by, he speketh littell or nothyng, but
formyng his visage in to a grauitie
with silence/lokethe as if he affirmed
all thyng, that is spoken. P A S.
What is his name? G N. Barpo-
crates. P A S. That is a hard name
by Iesus. But why holdeth he his
synger at his mouth. G N A. For
he hath espyed me talkyng / and
bycause he weneeth, that I speke to
moche, he maketh a sygne / that I
shulde cesse: but I am gladde, that
I haue met with hym. Cosin Bar-
pocrates I haue sought for you this
two houres. P A S. Why speketh
he not? G N. O that is his grauitie
to pause a while or he speke, he lera-

PASQVILL.

ned it whan he was student at Bonony. HARPO. What is the matter Bnato? GN. My lord whan he hath dyned/wyll sytte in counsayl about waightie causes. HAR. And whan I haue dyned, I wil gyue attendaunce. PAS. Lo is it not as I sayde, a wonder to se this worlde? In olde tyme men vsed to occupie the mornynge in deepe & subtile studies and in counsailes concernynge the comunc weale, and other matters of great importaunce. In like wise than to here controuersies, and gyue iudgement. And if they had any causes of theyr owne, than to treate of them. and that dydde they not without a great consyderation. procedynge bothe of naturall rayson, and also counsayle of phisike. And after diner they refreshed their wittes, cyther with instrumentes of musike, or with redynge or heringe some pleasant storie, or beholdinge
some

some thyng delectable and honest.
And after they: diner was digested,
than eyther they exercysed them
selves in rydyng, runnyng on fote/
shoting/or other like pastime/or wêr
with they: haukes to se a flighte at
the ryuer, or wolde se they: grehou
des course the hare/or the dere: whi
che they dydde as well to recreate
they: wyttes/ as also to gette them
good appetite. But now all this is
toured into an other fascion, god
helpe vs, the worlde is almost at an
ende: For after noone is toured to
fore noone, vertue into vice vice into
vertue, deuociõ into hypocrisie, and
in some places men saye, saythe is
toured to herisye. Dyd I not now
say well at the begynnyng. That it
is a wonder to see this worlde?

HAR. Dem Pasquillus . PAS .

Wel, ye thynke as moche as I speke
for all your poynting and wynking.

HAR. But in filée is suretie. PAS .

B s

Per.

PASQVILL.

perchaunce may. If I perceyuedde
one at thy backe with a swerde dra-
wen/ redy to strike the/ woldest thou
that I shulde holde my peace/ or els
telle the: HARPOCAT. Naye,
sylence were than oute of season.

PASQILLVS. Nowe well fare
you for your balde reason, a manne
maye see what wysedome there is
in youre compendious speakyng/
ye wyll season sylence. Warye I
wene my lorde shulde haue a better
cokc of you than a counsayllour.

GNATO. Peace hooreson, he is
also my lordes confessor. PASQ.
For his sylence he maye be. But
yet I doubtc me: for I remembre
what thou saydest whyle ere / that
whan ye were presente bothe with
yours mayster, if thou commendest
his sayenges or doynge / this man
wolde approue it with sylence and
countenaunce / whiche mought doo
more harme, thanne all thy flattery,
than

than what mischiese mought folow
of his damnable sylence / if in the se-
crete tyme of confession / wherein con-
fessours haue aboue all men most lar-
geste lybertie to blame and reprove,
he shulde eyther dissemble the vices
that he knoweth in his mayster, or
els forbere to declare to him the enor-
mitie of suche capytall synnes as he
hath confessed. GN. By my trouthe
thou art a busy selow. doest thou re-
membere / what thou saydest / when
thou dydest espie. that I had a booke
of the Newe Testament. PASQ.
What sayd I? GNA. Mery this
thou saydest, that some wolde be in
the bowels of diuinite, or they know
what belongeth to good humanite.
Nowe thou takest thy selfe by the
nose: so: without hauyng regard to
whom thou spekest, thou presumest
to teche this worshypful man what
he shal do in confession. PAS. It is
wel raysoned of you by swete saynt
Ronyon

PASQVILL.

Ronyon: ye define teaching/ as wel
as he dyd season his sylence. Didest
thou here me teache hym, what he
shulde do? Nay and if thou hast so
moche witte to remembre, vpon the
wordes that thou thy self spakest/ I
declared what incōueniēce mought
happen by the flaterynge silence of
a cōfessor: weneſt thou that I was
neuer confessed? yes I haue tolde a
tale to a frier o: this tyme, with a
grote in my hande, and haue ben as
soyled forthwith without any fur
ther rcherfall: where if a poore mā
had tolde halfe so moche, he shulde
haue ben made equall to the diuell,
and haue ben so chidde / that whan
he hadde gone from confession, he
shulde haue hanged doune the eres,
as if he had ben lerninge of pricke
songe. All be it, it is the custome of
some of you/ that be courtiares, whā
ye can not defend your matter with
raison/ to embzayde hym that spea
keth

keth with presumption, treson, mis-
prision/or such other like praty mo-
selles, to stoppe hym of talkynge.
But betwene two men full of wor-
des, trouthe shall neuer or late be e-
spied: wherfore I wil no more Gna
tho meddle with the, but from hens
forth I wyll speke to Varpocrates:
for if he can perswade me / that his
silence is better than my babblynge,
I wyll solowe his doctrine rather
than thyn/for I haue professed from
my chyldehode neuer to speke in cr-
nest to my mayster or frende, contra-
rye to that, that I thynke. GNA.
Ergo thou haste professed to stande
styl in the rayne/and ones perchance
to be throwen in to Tyber, or broke
in pieces. PAS. And perchance if
god neuer lyed, I may be in the pa-
laice mery, whan suche as thou art
shal sit without on a ladder / & make
all thy frendes soye. Verdest thou
neuer, that the worlde is roude/and
there

PASQVILL.

therfore it is euer tournynge, nowwe
the wronge side vpwarde, an other
tyme the ryghte, but lette this passe.
I praye the Harpocrates teache me
howe thou doest season thy sylence,
doest thou hit with salte or with
spyces? HARPOCRA. Naye,
with sugar, for I vse lyttell salte.
PAS. And that maketh your coun-
sayl more swete than saucry. HAR-
POCRA. ye speke lyke a poticary.
PASQVILL. And I haue knowen
a wyle poticarie done moche more
good, if he were trusted, than a so-
lyshe phylition. But nowwe to thy
silence, that thou so moche praysest
Harpocrates. Thou saydest that in
sylence was suretie. And I asked,
If I perceiued one at thy back with
a sworde drawen redy to strike the,
whither shuld I speke or kepe silēce?
And thou answeredst / that silence
was than out of season. HARPO.
So sayd I. PAS. I can the thake,
thou

thou abideſt by thy word: although
at this day, that be accomted no po
lycie. But why ſaideſt thou, that ſi
lence were than out of ſeſon? H A R.
For I mought be ſore hurt, or per
chace kylled, if I were not thā war
ned, myn enemy beinge ſo nygh me.
P A S Q. ye: I wiſte well, that ye
wold not be ſlayn/ nor yet wounded,
if ye mought haue ſome ynough to
reñe, or your long clothis did not let
you. But I put caſe I knewe, that
your ennies were at your chamber
dore/ or let it be further/ at Doytiers
in France, who had auowed to ſlee
you, & were in his iournay towarde
you, but whan or where he wolde
ſtrike you, I know not: ſhuld I forth
with warne you, or els kepe ſilence
vntill I ſawe his ſworde ouer your
heed redi to kyl you, that I mought
keepe ſilence all waye in ſeaſone?
H A R. No that were no frendſhyp
but rather traizon, to knowe me to
be

PASQVILL.

be in suche perylle, and to hyde hit
from me, that there were no meane
to escape, but only by fortune. P A S.
What no lasse than trayson? Peace
ye ar yet no pope, and bycause ye be
a preste ye be exempted from being
emperour. H A R. Hast thou any
other terme more propre, where a
man consenteth to the destruction of
his frende, whiche specially trusteth
hym? P A S. By my trouthe nay, if
I shall not lie: but nowe I am glad/
that I haue founde you, yet will I a
litle better assaye you. If I sawe
your cousen Gnatho put poyson in
to a cuppe of wyne secretly, and
brynge it vnto you, shulde I holde
my pece, or els tel you? G N. Wary
I defie the, thou knowest not me to
be of suche disposicion. P A S Q.
What? ye be of a very colerike com
plexion: what art thou the warse,
that I name the herein for an exam
ple? If by the waye of argument,
and

and to make the offence the more horrible, I wolde put for the case / that Pope Adriane the fourth were poysoned by one of his cardinales, bycause he wolde haue minysshed theyr maiestie, and haue broughte them to humblenes. Perdye this were no blasphemy. GNA. There is in thy raylinge none harmony.

PAS. No / for therein is no flattery. But Harpocrates that with thy sobresylence mockest vs bothe / what sayst thou to my question? HARP. Nowe on my sayth thou arte a mery companyon. PASQ. ye good ynough / whan ye haue nothinge left to saue with your honestie / than ye bringe forth that mery conclusion: but saye on, woldest thou than, that I shulde kepe silence or no? Admitte the case to be true, though Gnatho be angrie. HAR. Kepe silence than quod a nay by the saythe of my bo-dye. PAS. So I thought, excepte

L

ye

PASQVILL.

ye be wery of worldly worſhip/and
be nowe contented to die and let o-
ther men ſteppe in to your rowmes,
and take peynes for you: but ye ſay,
that ſylence were than out of ſeſon?

HAR. By ſaynt John yce. PAS.
And for what cauſe tel me your rei-
ſon? HAR. Mary for if thou did-
diſt not warne me, I mought be de-
ceyued by hym/ that I truſted/ and
drynke poiſon in the ſtede of wyne:
wherof I ſhulde eyther be deed, or
fall in to ſuche ſickenes and brakinge
out, that all men ſhuld abhorre me.

PASQ. I wolde to god/ that thou
wouldeſt affirme alway truthe to thy
maiſter, as thou doeſt nowe to me.
But Harpocrates thou wouldeſt not
die/ no: yet lyue to be abhorred of
al men: therein I can praiſe the. Now
ſeſs thou arte a chriſten man (as I
ſuppoſe) and alſo lerned/ wouldeſt
thou/ that any warſe thinge ſhulde
happen to thy maiſter, that truſteth
the,

the/than thou woldest to thy selfe?
H A R. No truely. P A S. And if
thou knewest any daunger towarde
hym, as J haue rehersedde / thou
oughtest as wel to warne hym of it,
as J ought the. H A J. can not denie
that. P A S. And also thou woldest.
H A R. Why, wherfore shuld J not?
P A S. For perauenture if your mai-
ster mistrusteth him not / that hathe
auowed to kille hym / & accompted
your talc for a fantasie / or if he fa-
uoureth hym moche, that ye knowe
wold poyson hym : he will suppose,
that ye tell it hym of some suspicion
or malice, and will leane a deafe eare
toward you. And that he, on whom
ye complayned, beinge aduertised/
shall omitte that, whiche he purpo-
sed, to proue you a lyar. And than
shulde ye bothe lese your thanke of
your frende, and be called a detrac-
tour : and also haue hym, whom ye
accused, and all his bende, vigilant

PASQVILL.

espialles to brynge you in daunger,
is it not thus: H A R. ye sy: by Je-
sus. P A S. What if a nother man/
whiche loueth your maister no lasse
than ye doo/gaue hym suche war-
ninge, and ye knewe hit to be true:
but ye perceyue, that your maister
listeth not to here of suche mater/or
perchaunce commendeth hym/whi-
che is complayned on: wolde ye al-
so preyle hym, to support the truste
that your maister hath in hym, or
commende your maister therin, for
his constance and littell mistrusting?
H A R. Nay than were I worthy a
hote mulchiesing, if I wold helpe to
bringe so my maister vnto his confu-
sion. P A S. What, wolde you hold
your tunge, & say nothing? H A R.
No, but I wolde forbere for a time,
and awayte diligentely, to see if the
perille wolde cesse/or mought be by
some occasion preuented/or by my
maister other wise spied: but whan
hit

it were imminent / thanne wolde I
giue warninge . P A S . Imminent,
what calle ye that : H A R . Whan
his ennemie is at his backe with his
sworde drawen, redy to strike him.
P A S . And what for poysonnyng ?
H A R . Whan I sawe my frende
haue the cuppe in his hande redy to
drynke . P A S . Nowe gate ye all
this witte withoute any lernynge ?
It is not for nought that ye be a cou
saillour, sens ye haue suche a pray
seate in seasonynge, a lykelyhode ye
be well sene in predestination / and do
knowe perfectly the subtile distincti
ons of tymes & momentes, ye wold
forbare to warne your maister at
the begynnynge of daungier, and
whan he is at the poynt to fall in to
it, perchance or ye shall not be pre
sent, or els not able or of powar to
resiste it : but teache me I pray you,
what ye calle imminent, for hit is a
worde taken out of latine, and not

PASQUILL.

comenly vsed. HARP. Wary the
thinge that is imminent/ is whan it
appereth to be in the instante to be
done or to happen : and after some
mens exposition/ as hit thretned to
come. PAS. It is well expounded
and clerkly. Than if ye wyll diuide
the tyme into instantes/ bicause per-
chaunce ye be a good Duns man :
the instante whan it appereth / that
your frende shall be slayne/ and the
instante whan he is in sleinge, be not
one/ but those instauntis be diuerse.
No: the acte is not in one poynte/
whan it is thretened, and whan it is
in doinge. Wherfore whan there is
a sworde drawen at your frendes
backe/ redye to kille hym/ or youre
frende hath a cuppe with poyson in
his hande redy to drinke : the perille
is not now imminent, that is to say,
to be done, or to happen : but it is in
the instant of doinge or happening.
Neyther hit threteth / but is at the
very

very poynt of executing. Wherfore
 there is repugnancie in your owne
 resoninge/ if this worde, Imminent,
 be truely expounded. HARPO. yes
 that may not be denyed, it hath ben
 so long by noble authours approued.
 PAS. Than resorte to your syste
 assercion. Whan the perylle were
 imminent/ than wolde ye gyue war-
 nyng: and hit soloweth, that than
 silence were out of season. HAR.
 ye truely. PAS. Ergo speche were
 than in good season: is not this your
 cōclusion? HAR. Thou hittest it as
 iuste as maye be deuysed. PASQ.
 What before and after this instant?
 HAR. Speche is vnprofitable: be-
 fore/ to hym that spcketh/ as I haue
 reherfed: after, to hym, whiche is
 spoken vnto. For where may be no
 longer defence/ or resistance, speche
 nothing auaieth. PA. ye thought
 all this while, that in maynteyninge
 your silence ye had reprovoued my li-

PASQVILL.

bertie of speche/whiche ye calle bablynge. And that ye had apointed a tyme of silence and spekinge/whiche ye thoughte that I lacked. Nowe beholde Harpocrates, how in the tyme to speke ye and I haue all this while agreed. And in the two instantes, wherwith ye season your sylence, if we two disagree: se that it is bycause ye erre so moche frome natural reson. HAR. Dowe proue ye that? PAS. Euen by your owne conclusion. HAR. May/ ye can not brynge that to passe for all your subtile inuention. PAS. well/ I wil do what I can. And I trow, ye will not denie me, if ye be not of the condicion of some men, whiche by no reason wyll be remoued from theyr owne opinion. But nowe to the mater. Thou saidest at the first/ that if thyne ennemye stode at thy backe with his sworde drawe to sle the, thou woldest than be warned/ lest

leste thou moughtest be sore hurt, or
perchance killed, whiche all though
it were folishely spoken of so great a
lerved man (as who sayth thyn en-
emie could not see the / excepte he
stode at thy backe, and hadde his
sworde drawen.) yet in the speking
haue we two accorded. But to your
owne sayinge ye haue repugned :
wherē ye sayde / that in silence was
suretie. But to excuse that ye dydde
season your silence : that is to saye,
puttinge to time : which vndouted-
ly is an holsome herbe and a sauery :
and than ye were contente to warne
your frende / whan the perill were
imminēt. And that terme ye expou-
ned thus : whan the thinge apperid
to be in the instante to be done or to
happen : and as it were thretned to
come. And hercypon ye grounded
your conclusion, that speche were
than in good scason. Whiche argu-
ment I wyll not denye / for I haue

L s ben

PASQVILL.

ben alwaye of the same opinion.
But nowe remembre your gramer,
and consider, that the said definition
is in the future tyme, that is to saye,
the thyng / whiche is imminent is
to be done here after / and not in do-
inge, whiche is the presente tyme.
Than whither your maisters enne-
my be at his backe / or at Doysters in
France, as J sayde at the fyrst, if ye
know, that he purposeth to sle him:
than it appereth to you, that the kil-
linge of your maister is in the instat
to be done / and is thretned to happē,
ergo the perille is imminent, and ye
are boude to gyue your frende war-
ninge. H A R. Perchaunce J maye
knowe a thyng / and yet it appereth
not to me, and than your argument
auayleth not an herryng. As J may
knowe by other mennes rellynge, or
by coniecture of a lyght suspicion.
P A S. May than shall we haue mo-
che a do with you / if ye wyl compel
me

me of euery worde that I speke, to make definition. Though I haue not so moche lernyng as you, I vse alwaye my wordes in theyr propre signification, and to serue to the matter that I reason vnto. I knowe a thyng/whiche by a cause I consider euidentely. And that whiche is onely reported, I doo here/ but I knowe not: but coniecture is by signes, resemblaunce, or likelyhoode, whiche may be false: and yet is hit not to be neglected, as it shal appere afterwarde. But now retourne we to knowlege, whiche beinge certein/ as I haue defined hit, as soone as thou knowest that one wyll kyll or poyson thy maister, the perill is imminent: than by thyn owne reason, thou oughtest to warne him: if not, thou art by thin owne sentence condemned of treason. H A R. Thou sayest soore to me Pasquill. Not withstandyng yet me semethe: I
shuld

PASQVILL.

shulde not warne hym so soone/for
the daungers, whiche thou reher-
siddest, mought happen vnto me, if
I lacked a thankefull and secrete he-
rer, or els the purpose were chaun-
ged: but it were better to tary/vntil
it came to suche preparacion/that it
moughte not be denied. P A S. So
mought it be, if ye were partner of
the conspiracie/for than mought ye
happé to be made priuie to the tyme
whan/ & the place, where that your
maister shulde stande in suche ieopar-
die: but els ye mought knowe of such
a thinge purposed/ & yet be not sure
of the tyme, whan it shulde be exe-
cuted. Than if ye forbare to warne
your maister vntil the perill mought
be more euidente, and as ye saye/
moughte not be denied: before that
tyme it mought be more than immi-
nent, and in the seconde instant, that
is to saye in the selfe doynge / or to
speke hit more clenly, in execution.
Bar.

HAR. But than were I out of daunger. PAS. ye / that is all that ye care for: yet moughte ye happen to be deceyued / and your silence in stede of suertie tourne you to trouble. For seldome is the maister in icopardie / and the seruantes at libertie / specially they whiche be next about hym: Or if ye happen to escape enemies, if it may be perceyued / that ye knewe of the perile, and wold not discouer it / ye shulde perchance escape hardly the halter, though ye had shaken of all your longe robes / and were but in a ierkynne. yet if ye warned youre mayster at the begynnyng / though he toke it not thankfully / yet did you your ductie / & can not lacke rewarde of god, who loueth truthe, for your fidelitie. And though he, whom ye disapoynted / or his affinitie, shall seke howe to be auenged on you: either god wyll defende you, or if there fall to you thereby any aduersite

PASQVILL.

uersitie, finally falschode longe kepte
in/ wyll braste oute at the laite / and
than shal repentance cause your sim-
plicitie to be had in renome and per-
petual memorie : whiche parte of ho-
nour to euery honest man, passeth al
other rewarde, that may be gyuen
in this lyfe / that is transitorie . But
bicause we spake while ere of conie-
cture. If by signes & liklihoodes, depe-
ly cōsidered without malice or other
vicious affection, ye do coniect that
your maister is in peril. Although ye
be not so moche bounden to tel him/
as if ye knewe it: yet if ye tell it hym
with your coniecture/ye fulfill more
the partes of a good seruaunt, than
he that hath the same cōiecture, and
speketh nothinge. For if that thing
happen not, that ye mistrusted: the
cause is to be referred to god : but
the sygnes and liklihoodes oughte
not for all that to be an nother tyme
despised : and your care and loue to-
warde

warde your maister are to be highly commended. If it do happen, that your diligence and studie are to be extolled. HAR. By the faith of my body thou hast reasoned cunningly.

PAS. That cunning I neuer lerned in stooles, but by longe obseruacion and marking of other mennes folly.

HAR. But Pasquill though in perilles concerninge mans lyfe, speche may be preferred somtyme before silence. It concludeth not, that it shall be so in all other thinges. PAS. To

bryng the to this point haue I made all this longe habblynge. Esteemest thou life more thanne good renome, or the welthe of thy countraye? for the which so many puissant and noble princis, so many wise and excellent philosophers haue leste theyr liues willingly, who gladly wyl leue a better thyng for a warse? Except for wantonnesse, or for the newe faction. Is any dethe so moche to be
dradde

PASQVILL.

dead as perpetuall infamie, the sub-
uersion of the common weale, or v-
niuersall destruction of all the hoole
countrey: whiche to escape or resist,
many valiant knightes, honorable
matrones / and chaste damoysselles
haue offered them selves to the deth.
And who refuseth the lasse peyne to
cast hym selfe in to the gretter tour-
ment: O: dost thou esteeme the deth
of the soule to be of lasse importance
than the deth of the bodye? What
sayst thou? that iugement belongeth
to thy facultie. H A R. In dede there
ye touche me. P A S. Like wyse, a
knecke on the heed/ though it be to
the scull/ is not so daungerous to be
healed/ as an yuell affection thraсте in
to thy maisters braynes by false opi-
nion. Nor a wipe ouer his face with
a sword, shal not blemishe so mo-
che his visage, as vice shal defo:me
his soule & deface his renome/ wher-
by he is further knowen than by his
phiso.

phisonomy. Is there any poison can make him to be so abhorred of man/ as avarice, tyranny, or bestly lyuinge shall cause hym be hated of god and of man vniuersally? HAR. No in good saythe, I thynke thou sayste truly. PAS. Than cōferre all this togyther, with that whiche we before raysoned/ and se where in any thyng that thy maister speaketh or doeth/ if there be any of the perilles imminent, which I late rehersed: whether it were better to speke or kepe silence, and in whiche of them were most suretie. And consider also/ that bytwene these two perilles, that I haue rehersed, is no littell diuersitie, besydes that the one is moche more than the other. For in the bodylye perill, in the tyme of the stroke perchance your maister wolde here you & therby escape, or ye moughte defende him: but the other perill of soule or mynde/ the longer that he

D

con.

PASQVILL.

continueth therein, the more gladly
 he receyucth the stroke / & the more
 he wyll disdayne to be warned by
 you: and than ye putte your selfe in
 more daunger of that whiche we
 spake of before: but for al that ney-
 ther in tyme of daunger thou ough-
 test to leaue thy mayster vnwarned,
 which thou hast all redy graunted:
 nor yet whan thy maister is stricken
 or poysoned, speche is vnprofitable
 as thou hast supposed. H A R. Now
 proue you that? For if ye be a sur-
 geon/ye know it must be your dedes
 and not your wordis, that must help
 hym. P A S. Now it is wel remem-
 bred/ye shall haue goddes blessinge.
 I neuer herd a more foole by my ho-
 lydome, doeth a surgeon all his cure
 with playsters and instrumentes?
 somtyme he specketh also/ or if he be
 domme, one speacketh for hym/ and
 telleth his pacient, what metes and
 drynkes be ynholosome / whiche be
 leui-

leuitiues and helpeth his medicine.
 Also whan he perceiueth him to be
 saynte or discomforted / than with
 swete wordes and faire promises he
 reuiueth his courage. If he be dis-
 obedient or riotouse, he rebuketh
 hym, and do aggrauate the daunger
 to make the sickenes more greuous.
 And perdie Gnatho named you to
 be your maysters phisicion : whan
 he said, that ye were his confessour.
 For a confessour serueth for none o-
 ther purpose, but to cure mans soule
 of deedly synnes, which be hir mor-
 tal diseases : can ye do that without
 speakynge ? Also ye sayde / where
 mought be no longer resistance / spe-
 che nothyng auaylled : I wene ye
 said truer than ye were ware. For
 whan Gnatho with his flateri, and
 ye with your silence haue ones roo-
 tid in your maisters hart false opini-
 ons, & vicious affectis / whiche is the
 poyson, that we so moche spake of,
 D : though

PASQVILL.

though ye after repent you / and perceyue the daunger, yet shall it perchance be impossible with speche to remoue those opinions / & cure those affectis / except ye loued so well your maister / that for his helthe ye wolde confesse your owne errours . G N A .

May goddis body, so mought we get for our selfe a payre of tariars .

P A S . Well it were better tary, than runne to the dyuell with your maister / or that good renoume shulde runne away from hym . But tell me Harpocrates as thou thinkest, were not speche nowe expedient? or howe mought thy master be otherwise curid? with silēce trowist thou? H A R .

It semeth that silence shuld nothing profite, nor speche shulde any thinge auaille / if the opinions and affectes be so impressed / that they can not be remoued . P A S . yet agayne, if ye speke no wiseliar to your maister / than ye do to me, he hath of you a

woꝛd

worshypful counsaylour. I demaunde
of you remedie to cure wronge opi-
nions/ and vicious affectis : and ye
answere me/ that neyther speche nor
silence is profitable. Like as if I had
asked counsaile of a phisition, what
thing wold hele me/ of my sickenes,
& he wold say/ that gyuing to me me-
dicine, or gyuing me none, shuld not
auayle me. H A R P. Spake I not
welle, where I fynde no remedie :
P A S. No, and ye loke wisely. For
and if ye remembre/ I dyd not affir-
me expressely, that hit shulde be im-
possible to remoue false oppinions
or vicious affectes, where they were
impressed : but I ioyned therto per-
aduenture/ and also an exception/ if
ye/ that induced them, confessed not
your owne errour. Than if your co-
fession moughte cure them, speche
were than not vnprofitable. And if
your owne confession auaylid not,
fens I affirmed not expressely, that

D,

the

PASQVILL.

the sayd diseases were incurable: if
neyther silence / nor speche shulde be
profitable / what shulde than be the
remedie? HAR. I can not tell, ex-
cepte it were grace. PAS. I herde
the neuer speke so wisely. But yet
supposhest thou, that grace wyll so
lyghtly entre / where false opinion
and viciouse affectes be so depcly im-
printed / excepte they be sy:ste some
what remoued by good perswasio:
onles thou thinkest, that euery man
shall be called of god, as saint Paule
was, who was elected. And yet
now I remember me / at his conuer-
sion Chrust spake vnto hym, & tolde
hym, that it was herde to spurne a-
gayne the pricke: where if Chruste
had holde his peace, Saule whiche
was thanne beaten downe to the
grounde, moughte haue happened
neuer to haue ben calledde sayncte
Paule: but if he hadde eskapid / he
wold by liklyhode haue continued

styll in his errour. H A R. It is not
for vs Pasquil to inserche the impe-
netrable iugementes of god: but the
grace of god hath happened farre
aboue mennes expectation: & where
all other remedie lacked. For than
the puissance of all myghty god is
specially proued. P A S. But tru-
stinge onely therin, to leue our owne
indeuour, I thinke it presumption.
And what indeuour maye be in sy-
lence? Wherfore speche is not onely
profitable but also of necessite muste
be vsed in healing the diseases, both
of the soule & also the bodie. H A R.
I can not denie that, if I say truly.
P A S. Than whan is your silence in
season? H A R. I can not shortly tel/
I am so abashed at thy froward re-
son. P A S. Than wyll I helpe you
to knowe your owne vertue, wher-
in ye haue suche delectatiō. I trowe
ye herde not, howe I did expounde
the sentence of Aeschylus, whiche
Ena.

PASQVILL.

Snatho rehersed to me for a counsaile? HAR. yes that I dydde, for I stode all that whyle at the wyndowe herkenyng of the. PAS. Se howe full the world is of suche false ymages/that do here all, whan they seme to here nothyng: as I truste to be saued, with suche felowes hit is perillous dealing. But yet that shal not cause Pasquill to leaue his bablinge. Nowe Harpocrates / beare away the sayde sentence with myne exposition / and vse it. HAR. So I will, as moche as pertayneth to silence. PAS. ye god a vow and also to spekyng, or els all the counsaile is not worth thre halspens. Think ye to be a counsaylour / and speake not: What were the Emperour the better, if in stede of counsaylours he had set in his Chamber the ymages of Lato, Metellus, Lelius, Cicero / and suche other persones; who lyvinge / ferre excelled in wytte, experience/

ence/and lerninge, them, whiche be
nowe about hym: be men that sytte
and speake nothyng, any better
than they? No, but rather moche
warfe: for they serue for nothyng,
yet the ymages do that, wherfore
they be ordeyned, that is to saye,
bringe to mens remembrance the wise
dom and vertu of them, whom they
represented. But dūme cōsailours
do not theyr office, wherfore they be
called to counsayll / but by theyr si
lence they cause many thynges to be
broughte to an vnluckye conclusion.

H A R. And thou that art nat called
to counsayle, arte full of bablyng.

P A S. But ones in a yere: and wo
tist thou why that is? H A R. Nay,

tell me I pray the. P A S. Mary if
they that be called, wolde alwaye
playe the partis of good Counsay
lours: And both spiritual and tem
porall gouernours wolde banyshe
the and Gnatho out of theyr Cour

D s

tes

PASQVILL.

tes/except ye amende your condici-
ons, I wolde speake neuer a worde,
but sit as styll as a stone, like as ye se
me: But for as moche as it hapneth
all contrary, and that thynges be so
farre out of frame/that stones doo
grutche at it (remembrest thou nat
what a clatterynge they made at the
laste warres in Italy?) and yet coun-
saillours be spechelesse: I that am set
in the citie of Rome, whiche is the
heed of the worlde, ones in the yere
shal here of the state of al prcis and
regions. And bicause in the moneth
of Maie men be all set in pleasure/ &
than they take merili suche wordes
as be spoken agayne them: thanne
boldly I put forth my verdicte, and
that openly. HAR. There thou
doest folyshely: for thou shuldest do
more good, if thou spakest priuily.
PAS. Tusthe man, my playnnes is
so well knowen / that I shall neuer
come vnto priuie chambere or galeri.

Har.

PASQUILL.

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HAR. Sens thou profitest so lyttel,
why arte thou so busy. PAS. To
thintent that men shal perceiue, that
theyr vices, whiche they thinke to
be wonderfull secrete/ be knowen to
all men. And that I hope alwaye/
that by moche clamoure / and open
repentance, whan they see the thing
not succede to theyr purpose / they
wyl be ashamed. HAR. yet mayst
thou happen to be deceiued. PAS.
But they moche more, whan they
know not who loueth them. GN.
Darpocrates, it is tyme that we re-
payre to the courte / leste we be bla-
med. And let vs leue Pasquill with
his praterie. PAS. And I wyl leue
you both with your flaterie. yet I
truste in god to see the daye, that I
wyll not set by the best of you both
a butterflye. As greatte a wonder
haue I sene er this tyme. HAR. P.
Fare well Pasquill, and thinke on si-
lence. PAS. Fare well Darpocra-
tes

PASQVILL.

tes/and thinke on thy conscience. I
wene I mought bie as moche of the
costerde monger for two pence.
Nowe whanne these two felowes
come to the court, they wyll tell all
that they haue herde of me, it ma-
kith no mater. So: I haue sayd no-
thyng/ but by the waye of aduer-
tisement / withoute reprochynge of
any one person/ wherwith no good
man hath cause to take any displea-
sure/ Judge what menne lyst / my
thought shal be free. And god, who
shall iudge al men/ knoweth, that I
desire al thinges to be i good poynt,
so that I mought euer be specheles/
as it is my very nature to be. A dieu
gentil herers, and saye well by Pas-
quill/ whan he is from you.

CVM PRIVILEGIO.

